THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

VOL. II.] FEBRUARY, 1828. [No. 12.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. v. 48.

Our Father which is in heaven—is that eternal Being who created and sustains all things—whose relations are the same to all his rational creatures—who is high and exalted, great and glorious, and the nearer vision of whose perfections is granted to the inhabitants of heaven. He is perfect. Nothing that is excellent, and no degree of excellence are wanting in him. Alike removed from every deficiency and possessed of every attribute of excellence. He is a perfect Being. To him there is none like—to him there is none second—either on high or elsewhere. To resemble him is the distinguished privilege of but one creature here and that is man. To imitate his perfections and to reflect his character, is both his glory and his duty. If the opinion of some commentators be correct, it is that which is enjoined in the passage now under consideration. Directing their attention to the whole of God's perfections, they consider them as the exhibition of that which we are to follow. We do not design to do them the injustice of asserting that they believe we are to attempt any more in this imitation of the Deity than is within the grasp of our powers. In our nature, we are to aim at a perfection, like that which is with God. As men we are to fill up our character with every excellence which our nature will admit—making God continually the model. It is certain whether this be the correct interpretation of the passage or not, that this is our duty. Far be it from us to maintain that such a perfection is unattainable in the strictest sense of the expression, or uncommanded by God. We believe neither the one nor the other. God has commanded us to be perfect in this sense, and whatever God commands can be done. It has fallen to our lot sometimes to lift up our feeble voice against the doctrine of Christian perfection, as it has been termed; but it was a perfection which could not be predicated of human beings—an angelic perfection. We

must ever maintain and with all sound philosophy at our side, that it is unwise to consider man capable of what belongs to a higher order of beings. We have opposed the sentiment that men do become perfect—that they attain a holiness which admits of no increase. We have ever denied that there is a righteous man on earth that doeth good and sinneth not—but with a readiness to concede that we are required to do good and not to sin, and that what we are commanded is not impracticable. The controversy then, so far as we are concerned, is reduced to narrow limits—It is whether perfection is attained or not. In our estimation the negative is true. We do not consider this however, the view of the passage most consistent with the context. It is not objectionable in itself—but we consider these words as a part of the subject on which our divine master was speaking. They contain both an example of what was enjoined in the discourse and an admonition to imitate it.

We will, to illustrate the passage, consider those of the preceding verses more immediately connected with it. Many of the instructions of Christ in the sermon on the Mount, were given in view of prevailing errors. He exposes the errors and wickedness which prevailed and lead the mind to the knowledge of what is right. Pharisaic perversion and tradition vanish at his touch, and God's righteousness takes the vacated place. Amongst the false maxims current at that time, was this: Thou shalt love thy neighbour and hate thy enemy. This was the rule of their feelings and their actions; they loved them that reciprocated their affection, and acted kindly to those who would replace their kindness. They felt hatred towards them by whom they were hated, and withdrew from them every manifestation of kindness. Different are the counsels of the divine Saviour.—In his reign it is not to be thus. Love is to take a higher and a wider flight, and hatred is to be the inmate of no bosom in which the Spirit dwells. This is the command which is now to be observed by us. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you." We are to love them who have done us an injury,—who have taken from us that to which we are entitled. We should mistake the meaning of this, if we were to suppose that it required of us the same affection for enemies that we feel for friends. It is not possible, in the very nature of things, that this can be the case. He who has exercised towards us none but the best feelings, cannot be regarded in the same light in which he is, who has exercised the worst. But are we to feel hatred,—are we to cherish enmity,—are we to resolve to take vengeance? No. We are to love, we are to pity, to forgive, to be ready to do acts of kindness. Instead of returning evil for evil, we are not to resist, but to overcome evil with good. Not only is

it expected of us to love our enemies, to be desirous of doing them good, but, we are to bless them that curse us. It is natural for us to desire, and to pronounce maledictions on them that have desired them for us. It should not be so. We are, by the law of Christ, required to bless them that curse; to wish them well, and to pronounce nothing harsh respecting them. No vengeful feeling is to be permitted in the bosom, and no bitter expressions to flow from the lips. When reviled, we are not to revile again, but for the language of severity, to return that of kindness. Nor are we to stop at this point. It is neither in kindly feeling nor language that our work is done. Something tangible in addition to this is expected to evince its sincerity. To do good to them that hate us, and to pray for them that despitefully use and entreat us, are moreover enjoined. Whatever aid we can give to our fellow creatures who have injured, whether in advancing their happiness or alleviating their sorrows, must we be ready to furnish; and when at the throne of our heavenly Father, we supplicate for his gifts, must we mingle with them petitions for their temporal and eternal welfare. A more exalted principle than governs mankind generally, must reign in the disciples of Jesus. To the little circle which embraces their own friends and benefactors, must their kindness and love not be confined. To them a wider range of good will and beneficence is opened. It embraces all mankind, and to friend and to foe are their acts to be directed. Thus acts God; he is good to all, and his tender mercies are over all his works. Thus shall we imitate him. Thus shall we be like him, who maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. A course different from this renders us liable to the censure contained in the enquiries. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Subsequent to all this, are the words at the head of this article. Be ye therefore perfect, even as your Father which is in heaven is perfect. Viewing it in its connexion, we would regard it as requiring of us the imitation of God in his kindness and goodness to all men, both good and bad. His favours are bestowed on the evil and the good, and his divine Son requires us here not to be perfect abstractedly as he is perfect, but to be like him in that perfection which displayed itself alike to all,—in acts of mercy to the wicked and the pious. Kh.

According to a letter from Madrid, recently received in Boston, the quarrel between the king of Spain and the Pope, is about to be terminated amicably, through the intervention of France and Austria.

"*And the government shall be upon his shoulder.*"—Isaiah ix. 6.

Our readers have no doubt been apprized of the total destruction of the combined Turkish and Egyptian fleets, by the confederate English, French and Russian squadrons. The circumstances attending this battle, and the very favorable effects thereof, upon religion, induce the Editor to notice it, and to congratulate the Christian public upon the event.

On the part of the Christian powers, it appears, there was great anxiety to avoid this disastrous extremity. Their sole object was, to induce Ibrahim Pacha, to discontinue the brutal war of extermination, which he too long waged against the Greeks. The combined Christian forces consisted of 26 vessels, whilst the Infidel had 66 prepared for action. The Turks, contrary to law and humanity fired upon a boat sent to one of the fire vessels, and killed the lieutenant and several of her crew—In the meantime also the pilot who was sent by the British admiral, to interpret to the Infidel commander his desire to avoid bloodshed, was killed by his people in the boat alongside. This circumstance caused a general engagement, and finally the Turks were defeated, their vessels were destroyed, and at least five thousand of their men were killed.

The Turks, who have ever been characterized by treachery and perfidiousness, long held the Christian powers of the world in defiance, and in every century, plundered and murdered disciples of the Lord Jesus, for they consider war against professed Christians, a religious duty.—Whatever the motives of the different nations may have been, it is a remarkable fact, that all appeared to seek the friendship of the Barbary powers, (who are Mahometans) though it could be procured only, by tribute, or yielding such prerogatives as no Christian nation ever demanded of another. Under such circumstances the Christian religion could never be introduced among the Turks.

He who is the King of Kings had so long borne with his enemies, that many were of the opinion, these infidels would never be suppressed, Their too successful wars of desolation and devastation, against the the Greeks, had a tendency to confirm such opinion. But behold! contrary even to the design of Christians, they were compelled in their own defence, to engage the Turks, nor could they withdraw from the contest, until they proved, that Jesus is God, and that the government is upon his shoulder.

Whatever jealousies may exist among nations, we hazard the opinion that this battle, will inspire Christian nations to curtail the power of the Turks, to tear the standard of their prophet from every battlement,

and compel them to yield to Christian laws and usage. The natural result is, that the Bible will be carried among them by missionaries, devoted to Christ, who, not daunted by any difficulties in their way, will persevere with such operations, as are calculated to establish "the government of the King who sitteth on the throne of David," in the land of infidels. Of the increase, of his government, or, that it shall extend over all the world, there can be no longer a doubt. Various circumstances, not designedly produced by man, have of late conspired to invite the King of Kings, among Heathens, Jews and Papists. His flag is now flying triumphantly among them, and thousands are continuing to flock around it. The church has long humbly asked its Head,

When shall th' untutor'd heathen tribes,
A dark bewilder'd race,
Sit down at our Immanuel's feet,
And learn and feel his grace?

The answer is given and emphatically too, by many late occurrences, which prove that "the period is rapidly approaching!!!" Let us then sincerely pray,

Smile Lord, on each divine attempt
To spread the gospel's rays;
And build, on sin's demolish'd throne,
The temples of thy praise.

Devotional Book for Catechumens.

Extract from a letter to the Editor, dated

"PHILADELPHIA, Dec. 26, 1827.

If your valuable correspondent "Clericus" undertakes the publication of the "Devotional Book for Catechumens," and is to contain *all* that is enumerated in his letter, addressed to you, and published in the Intelligencer for October last, I feel great pleasure in saying, that I will not only subscribe for the book myself, but will endeavour to obtain subscriptions among my friends; to whom, I believe, such a work would be very acceptable.

Should its publication be decided on—by forwarding, as soon as prepared, three or four copies of the "prospectus," I will then ascertain how many names I can procure, in aid of this desirable object.

I have often thought that we should possess such a book, printed in the language of the country—and I am not a little surprised, that it has not been suggested before. If the book is printed, permit me to remark, that it ought to be of a respectable size, at least as large as Dr. Gray's "Mediatorial Reign," and paper, type and binding fully equal to it."

Extract of a letter to the Editor, from a pious member of our Church in Pennsylvania. We publish it, as it contains very interesting information touching our Seminary.

"Our beloved Seminary seems still, both externally and internally, to enjoy the gracious smiles of Providence, and gives us, methinks, undoubted evidence that hitherto she has been enjoying His best blessings, and that all things, through His influence, have been made to operate in her behalf. Indeed, the uninterrupted success of our seminary is unprecedented in the religious history of America, and calls loudly for the grateful acknowledgements of the Lutheran Church. That her day may ever be as bright as that which has dawned upon her infancy, and that her interests may be supported and remembered by the exertions, and especially by the prayers of every Lutheran in our happy land,—that the hand of all who claim membership in the church whose usefulness and extension she is intended to promote, and of all christians in general, may be literally extended in her behalf, and that she, in every respect, may evince the grand object contemplated by her worthy founders, is the unceasing prayer of your young friend. Oh, dear Sir, how much is her assistance needed, and what an interesting period is the present in the history of our church. For want of such an institution, how many, many, pious youth have either entirely been denied the means of proper theological instruction, or forced to enter the ministry under a conviction of their own want of qualification for the arduous duties which that holy office requires to be discharged. The evil was felt for years, and we trust it is now removed forever. Who does not know the advantages of an enlightened as well as pious ministry, to the cause of Christ; both operating in unison with each other, are of the utmost importance, and are the highest qualifications an individual can possess; qualifications which alone can render him eminently useful, and which, if any one possess, he now no longer doubts of his being "called of God, as was Aaron" to this high and holy vocation. But was there doubt upon the question of the comparative merit of the usefulness of a learned or ignorant ministry, the history of Princeton and Andover Seminaries, with a variety of others, would give its ready decision, and put the question at rest forever. What engines have not these institutions become in the hands of the individual churches to which they belong, for advancing the cause of the Redeemer? What amount of moral good is not even at this moment affecting through the influence put in motion by these nurseries of pious education? Oh, that ours may soon take her stand among the Seminaries of our land, and like them yearly send forth a band, who shall be mighty in pulling down the strong holds

of Satan. Brother Kurtz, on his return, passed through this place, preached for us a most interesting, and particularly to us encouraging, discourse, and gave us some interesting accounts of incidents which occurred in the prosecution of his mission, and of his success in general. Many of the books he collected, have been received, and are now safely deposited upon the shelves of our library, making it one of the greatest curiosities in our country. I have been in many extensive and antiqdated libraries, but never was in one so infinitely diversified by books of all ages, sizes, and languages."

Extract of a letter to the Editor, dated Dec. 10, enclosing ten dollars as a donation to the Seminary.

"As a small mite to promote the laudable purposes of your Seminary at Gettysburg, which I hope to see ere long in a situation to accommodate and afford instruction to many pious young men, who may go forth to preach the Gospel of our Lord Jesus in its purity, as promulgated by the Fathers of the Lutheran church, I hereby enclose a ten dollar bill, which you will please to apply accordingly. When I examine the essentials of your church, I am convinced that none is more Evangelical, and therefore most sincerely wish you God's blessing, and, God speed!

I hope in your next number you will give the patrons of the Intelligencer, a brief history, or account of the operations of the Agent whom the General Synod of your church in the United States sent to your European brethren for aid. It would have a good effect, whilst it would gratify many I am certain, who from various causes and conflicts were compelled to unite with other churches, but still feel an attachment to the Evangelical Lutheran church."

Account of a Society of Philanthropists, lately established in Germany.

Under the direction of *Adalbert Count Vonder Recke, of Wolmirstine*, who is known in the American christian world as an active promoter of Christianity among the Jews, *a Society of Philanthropists* has been established at *Overdyk, in the county of Mark, kingdom of Prussia*, the primary object of which is, to rescue vagrant children, and particularly the children of criminals, who have been condemned either to perpetual, or at least a long imprisonment, from perdition, and to educate them, that they may become useful citizens, and be furnished with opportunities for receiving moral and religious impressions.

The last war in Germany, had not only by its devastations, brought a great deal of misery, in general, upon the inhabitants, but had also made a vast number of orphans, in almost every province of that extensive country; who, being bereft of their natural protectors, were wandering homeless from city to city, leading an idle and a wicked life, frequently being driven by want to stealing, and so on from one crime to another.

The law of every land, punishes with its strong hand, those who transgress it; and the law *cannot* inquire, or at least, *doth nowhere* inquire, what may become of the miserable offspring of the offenders. These wretched children, tainted by the evil example of their wicked parents, are frequently driven, by the necessity of providing for their own wants, after the law has seized upon the older criminals, to imitate, and even to improve upon the wicked practices they have witnessed; and thus they ripen early for the States-prison or the gallows.

To save such wretches from ruin, is, as we have said, the primary object of this Society; which was established at *Overdyk*, in the year 1819; and held its first yearly general meeting, Oct. 18th, (the anniversary of the battle of Leipzig,) in the year 1820. From the first report, published on that occasion, it appears, that in said institution, were then maintained 66 boys and girls of the above description; that a number of similar institutions were arising in many parts of the *kingdom of Prussia*, of which one at *Werden*, in the province of Westphalia, contained 40 children, and another one at *Aschersleben*, in the province of Saxony, eleven.

The President of the Society at Overdyk, says in his first report:—The commencement of this establishment was made in firm reliance and faith in God, with the trifling sum of a few rix dollars. Before our plan was printed, and before any collection had been taken, we received children under our care; and notwithstanding the short time of our activity, we have fully experienced, that our God is a living God, and that in our time also mountains may be removed, and the greatest difficulties may be overcome by a living faith in him. Scarcely had we begun the work, when the Lord sent us assistance from all sides. His majesty, our king, granted us freedom from all postage for our letters and packages belonging to the Society. The Lord opened the hearts of Christians and Jews; of old and of young, of rich and of poor, to make liberal contributions. Every one seemed to be desirous to add something to our treasury. Merchants sold us their merchandize at first cost; day labourers, tradesmen and farmers, filled the store-house of the forsaken children, with eggs, milk, butter, bread, vegetables, meat and grain; while other charitable hearts presented linen, flax, ribbons, &c. A number of christian ladies sold their stock of jewelry, books and prints, or

brought the labours of their hands, that they might not come empty. Learned men and poets offered us the assistance of their genius for the support of our institution, and thus we experienced indeed, that the Lord is great in counsel, and that his arm is not shortened to assist his people. By means of the charitable contributions of our friends, we have been enabled to act as parents to more than sixty forsaken orphan children, to rescue them from indescribable misery, and from the path of vice, to nourish, to dress and instruct them, and to lead them to useful activity, so that they may spend their earthly existence to the praise of God and their Redeemer.—[*Lutheran Magazine.*

Early Sunday Schools.

Dr. Friedlander, in his sketch of the poor in Germany, presents the following interesting facts:—A respectable ecclesiastic, named Kindermann, formed a Sunday School in his village in 1773. The first object, however, appears to have been an improvement in church music. In this manner, he drew the attention of the parents, and by degrees created schools. His example was followed by others; and eventually, Maria Theresa rewarded Kindermann by ennobling him. She even levied a fee, in favour of these schools, which exceeded thirty florins. When Sunday Schools were thus established, out of 200,000 children susceptible of receiving instruction, there were only 14,000 who received it effectively: but in 1789, they reckoned 158,766 (out 250,000) who were instructed. In this province, (Bohemia,) crimes began immediately to diminish as instruction increased, which led to the establishment of similar schools in other parts of Austria; and it appears that crimes have diminished wherever Sunday Schools have been established. This led to the formation of Sunday Schools in different kingdoms of Germany. The Prince and Bishop of Wurtzenburg and Bamberg principally distinguished himself in favour of Sunday Schools, and every thing which contributed to the education of the poor was instituted. The result was, that from 1789 to 1798 there were only 765 criminals. In ten years previous to this, there were 1523 criminals. Thus showing that crimes had diminished more than one half as instruction was given to the poor.

[*A. S. S. Magazine.*

The Rev. *John Baker*, of Germantown, Pa. has taken charge of the Evangelical Lutheran church in Lancaster.

The Rev. *Benjamin Keller*, of Carlisle, has accepted of a call, from the church in Germantown, Pa. and will deliver his introductory sermon on the 17th of February.

Series of Letters by the Rev. B. Kurtz.

Many of our patrons, having repeatedly, and most earnestly requested us to publish something, of the travels of the Rev. B. Kurtz through Europe, with an account of his success in collecting books and money, for the Theological Seminary, established by the General Synod of the Evangelical Lutheran church in the United States, we feel much gratification, in being enabled to commence a series of letters, (which will appear regularly, it is expected, every month,) containing no doubt, more general and interesting matter than can be met with elsewhere.—Brother Kurtz had an opportunity of conversing with the most eminent Divines, Literary and Political characters of different nations, and consequently, to obtain an accurate knowledge of the general state of things in Europe. The Intelligencer, will consequently merit a general support.

Persons wishing to possess the whole of the communications from Mr. Kurtz, will of course desire the first number of his letters. We would inform such, that the second volume of the Intelligencer, shall be furnished, to any person, who will enclose three dollars for vols. 2 and 3, without subjecting us to postage, specifying particularly how the work shall be transmitted to them.

NO. I.

HAGER'S-TOWN, January 8th, 1828.

Dear Brother Schaeffer:

In compliance with a resolution unanimously adopted at the last session of the General Synod of our church, and in obedience to the repeated and urgent requests of many of my brethren in the ministry; I have seated myself to commence a series of letters on my late tour to and through the continent of Europe. Should these letters meet with your approbation, and possess sufficient merit and interest to entitle them to a place in the "Intelligencer," I contemplate continuing them from month to month, and with divine permission, from year to year, until I shall have conducted my readers through the greater part of Europe, and brought them back again to their own dear country,—the *country*, which may indeed be termed "the land of the free and the home of the brave," and emphatically deserves the honorable and dignified epithets of *free and independent.*

In entering upon this extensive and arduous undertaking, I have determined to aim at nothing more than an unvarnished and correct statement of facts, as they transpired and presented themselves to my mind. For art and embellishment I have neither "taste nor talent," and if I

had, my numerous parochial duties in *five congregations*, which lay all my time and strength under constant contribution, would be a sufficient admonition to lose no time in laboring for well-set phrases and rounded periods, and in aspiring at the elegancies and flourishes of a splendid and florid style.]

I have been somewhat at a loss with regard to the best mode to be pursued in order to render these communications as entertaining and instructive as possible, without, at the same time, too closely fettering my own mind or circumscribing my inclination within too narrow limits. Various plans have occurred to me, but upon reflection I have been led to believe, that the most judicious method I can adopt, will be, to commence at "New York," the place of my embarkation, and then to go on regularly in the same order in which I prosecuted my tour; reserving however to myself the privilege of occasionally deviating from this course, or indeed, of entirely altering it, should my inclination or the nature of the subject suggest this.

I shall accordingly date my first letter in the aforementioned city, on the day antecedent to my departure, and transposing myself in thought to that place, imagine myself on the eve of bidding adieu to my native shores.

New York, March 31st, 1826.

Having succeeded in getting all things in readiness, brother Ruthrauff and brother Medtart, who had kindly consented to supply my place in my congregations during my absence, having both arrived in Hagers-town, and already entered upon the discharge of their pastoral engagements, [I left home on the 10th of the present month in the mail-stage, and on the evening of the ensuing day arrived in Harrisburg. Here I spent ten days with my parents and relations, during which time I delivered several sermons, and had frequent interviews with the Rev. Dr. Lochman, deceased, [one of the best and most amiable of men,] who at this time was afflicted with an apoplectick stroke, and had suffered a considerable impairment as well in his intellectual as in his bodily powers. [It was a source of unfeigned grief to me, to find the man who had been chiefly instrumental in preparing me for the ministry, and in leading me to an acquaintance with the Saviour of sinners,] and above all, who had been so pre-eminently useful in the kingdom of the Redeemer; the subject of a dangerous and ravaging disease, which at once threatened to put a period to his usefulness and his life in this world. His constitution was evidently broken, his health and strength exhausted, and an obstinate malady was gradually consuming the energies of vitality; and though he at that time cherished the expectation of regaining his strength, the alarming symptoms of his case forbade

me to indulge so delusive a hope. The following is a verbatim extract from my journal on this subject:

"His appearance is indicative of very bad health, and though he is much better than he was sometime since, with me it is exceedingly doubtful whether he will ever be restored. But as we may sometimes 'hope even against hope,' I most earnestly beseech the Great Physician of souls, to look upon him in mercy, to comfort and support him in his sickness, and if consistent with his divine will, to give him again in health to his beloved flock and his dear family."

When I with a tearful eye took leave of this able and worthy veteran of the cross, he affectionately embraced me, and at that moment I thought: *Alas! I shall see thee no more on this side the grave*, and my opinion was afterwards but too literally verified. Peace be to his ashes! he now rests from his labours, and his works which were numerous and benevolent have followed him.

"*Sit tibi terra levis.*"

I cannot forbear making favourable mention, on this occasion, of the extreme politeness of Governor Schulze, in Harrisburg, who in his official capacity, furnished me with a flattering recommendation to Europe, and also with the seal of the Commonwealth, &c, at his own personal expense. This excellent and amiable man has also laid our church under additional obligations, by since, kindly consenting to make a new and better arrangement with the Reverend Chancellor and Professor Niemeyer, of Halle, in the kingdom of Prussia, relative to the future transmission and disposition of the several legacies due us from that place, for the support and benefit of our church in the United States. He has merited our warmest thanks.

During my stay in Harrisburg, my highly esteemed brother, the Rev. Dr. Schmucker, of York, paid a visit to that place, and aided me in putting my papers and credentials in order. When we parted, he encouraged me to prosecute my work with great zeal, and with a prayerful confidence in the Great Head of the church, and added in his peculiarly emphatic manner: "If you meet with dangers and difficulties, if your heart "is sometimes discouraged, and your mind depressed, remember for "your comfort: *The whole Church of which you are a member will be engaged in prayer for you!*" What a deep and lasting impression this remark made on my mind—what a rich source of consolation it proved to me—and how frequently did it afterwards recur to my memory, as well amidst the raging billows of the great deep, as the dangers of many dark and tedious nights, and the perplexing difficulties necessarily connected with the enterprize in which I had embarked. *The whole church will be engaged in prayer for you!*—Whom would not this inspire with

courage, and urge forward to unwearied zeal in so good a cause? Thus the Lord is often pleased to bless a single sentence, and even a single word spoken in season, to the unspeakable comfort of his children. But I am afraid I am dwelling too long on what many may account unimportant matters; let us therefore hasten onwards to events of greater magnitude, and more general interest.

[Having transacted my business in Harrisburg, and seen my two little sons safely committed to the charge of my aged and affectionate parents, I continued my journey to Philadelphia.] Here I had the happiness to meet my beloved brother, Professor Schmucker, who was industriously and successfully engaged in soliciting contributions for the Seminary in Gettysburg. We were constantly together during a delay on my part, of a day and an half in this city, and here I again received fresh encouragement from my worthy brother, to prosecute my work in humble and persevering reliance on a wise and merciful God, who has the hearts of the people in his hands, and is abundantly able to furnish means to accomplish his own glorious ends. [In the house of the Rev. Dr. Schæffer, of Philadelphia, to whom I likewise feel myself indebted for many acts of civility, I found some of my credentials, and a variety of letters of introduction to Europe, obtained from distinguished gentlemen in Baltimore through the kind and friendly influence of my uncle of that city, and forwarded by him to Philadelphia.]

[On the 23d, brother Schmucker accompanied me to the wharf, where the steamboat lay; here we took affectionate leave of each other, and I departed for New York,] not without feelings of tender regret, produced by the melancholy reflection, that I was receding further and further from my native home, and gradually losing sight of all those dear friends for whom my bosom throbbed with emotions of sincerest love.

[The name of the steamboat in which I took my passage, has escaped my memory. It was a large and commodious vessel with three cabins; one for ladies, another for both sexes, and the third was called "the captain's cabin," to which, however, the gentlemen had free and constant access, and when there, appeared to be under but little restraint, with regard to their language and conversation;] for, if I may be allowed to introduce a doggrel but appropriate couplet, it might justly have been said;

> "*They speak and do what they please,*
> *And lounge and live at their ease.*"

The cabins were all splendidly carpetted and furnished, and ornamented with elegant paintings and engravings; but those which decorated the "captain's cabin," appeared to me to be unchaste and rather calculated to prove to a pure and moral mind a cause of offence than pleasure. [It is a painful reflection, that as our country progresses in the introduction

of European fashions and customs, we too frequently exhibit a vitiated taste, in giving those the preference which are rather the result of a sickly and artificial state of refinement, and more adapted to exert a pernicious influence, than to promote virtuous feelings, and increase the number of our comforts.

There were nearly 200 passengers on board, between whom however, there was but little intercourse, and less sociability. What a striking contrast do we form in this respect to Europe generally, and particularly to all the German sovereignties. In our stages and steamboats, we are apt to be reserved and distant, and to manifest a cold and independent indifference to each other. A day's journey is often performed without forming a single acquaintance,—each one apparently afraid to approach the other, or at least, waiting for the first advances from his fellow traveller; occasional monosyllables constitute the whole of the conversation, and we part as though we were beings of a different species, on the same "stiff and formal" terms on which we met. But on the other side of the water, affability and courteousness characterize the traveller. Every one, at the very first outset, evinces a disposition to engage in conversation, and to be sociable,—each emulating the other in acts of civility and politeness, and regardless of himself, seems only anxious for the comfort and convenience of those around him. A pinch of snuff,—a passing remark on the state of the weather,—or on the beauty of the surrounding scenery, or an inquiry how far we intend to travel, &c., furnishes the means of an easy introduction, and then a sociability succeeds, which makes us unmindful of the fatigues of the journey, and renders it a source of innocent amusement, and gratifying instruction.

The steamboat touched at Bristol, Burlington, and Bordentown, and landed us at Trenton, where a number of stages were in waiting for us, and conducted us safely by the way of Princeton to New Brunswick.—Here we lodged, and the next morning at 10 of the clock, I found myself at the "Western Battery" in New York. Being *Good Friday*, I immediately walked up Broadway, and reached St. Matthew's church in Walker street, in time to hear brother Schæffer deliver an interesting discourse to a large and attentive audience. In the afternoon of the same day, he administered Confirmation and the Lord's Supper,—the scene was solemn and affecting, the preacher warm and pathetic, many of the hearers were bathed in tears, and there was good cause to trust, that the preached word displayed itself as "the power and wisdom of God to the salvation of souls."

New York is so well known in our country, its advantages as a place of commerce, its bustle and activity, its animation and grandeur exhi-

bited especially in Broadway, its numerous and neat churches, its lofty domes, its beautiful public buildings, and its vast number of benevolent institutions, have been so often noticed and deservedly applauded in the public prints, that I deem it unnecessary to say any thing on the subject. I spent about a week in this city, preached three times, and enjoyed much kindness in the amiable family of brother F. C. Schæffer. To this gentleman I am also indebted for many letters to Europe, which introduced me to an acquaintance with some of the first divines and literary characters on the continent, who subsequently rendered me important services. I cannot therefore, refrain taking advantage of this opportunity to tender to him, as also to Mr. Boeker and Mr. Rickers, of New York, my grateful acknowledgments for their politeness, with the assurance that it will afford me pleasure to reciprocate their favors.

Thus I have brought my readers, who have had patience to follow me, to New York, and am now on the verge of embarking. My passage in the packet "JAMES CROPPER," capt. Marshall, is paid for, and to-morrow morning she is to set sail for Liverpool. The following extract, taken word for word, from my journal on that day, shall conclude my first letter.

"Whether a wise and merciful Providence will be pleased to permit "me to set my feet on trans-Atlantic shores, to crown with success my "feeble efforts in behalf of our Seminary,—and to return to the bosom "of my friends and congregations,—lies concealed behind the curtain of "futurity. May the *will* of Heaven be accomplished, and even though "that *will* may have decreed my grave to be amongst the foaming bil-"lows of the raging deep! I am not concerned for a long and splendid "career, but for a life of usefulness and devotedness to God, and should "I be engulphed by boisterous surges, or meet with death in a foreign "clime, or on barren and inhospitable shores, may it but be my privi-"lege 'to die the death of the righteous,' and cheerfully to response to "the voice that summons me: '*Amen. Even so come, Lord Jesus.*' And "O, may he, who tempers the winds to the shorn lamb, extend his pro-"tecting wings over those helpless children, who are the objects of my "dearest affections, and train them up to more devotedness to their God, "and more usefulness to his kingdom, than it was the privilege of their "father to exercise. May the great Shepherd and Bishop of souls also "be with the people of my charge, and with those who are appointed to "minister *holy things*, and crowning with his blessing the preaching of "his gospel, prepare them all for his service on earth, and the enjoy-"ment of his presence in Heaven. "The whole church of which I am "a member, will be engaged in prayer for me! Lord, I have infinite "confidence in the prayers of thy people, and believe thou wilt incline

"a gracious ear to them, and exhibit thyself as a prayer-hearing and "prayer-answering God, to the comfort of thy children, and the esta- "blishment of thy saints on earth."

Sincerely yours, in the best bonds,

BENJAMIN KURTZ.

The Protestant Reformers.

Men, indeed the reformers were "subject to like passions as we are," but taking a view of their whole characters, they were men of most extraordinary elevation of piety; men, taught in the school and discipline of painful, but unerring experience; who had with their own eyes seen, and heard with their own ears, the abominations of Popery; who had laboured longer in the conflict of conscience with the holy law and schemes of human merit; who when they attained the full light of the grace of Christ, in the perpetration of his death and the power of his spirit, spake of the discovery, with a lively and energetic simplicity and freshness of perception, living every hour by the "faith of the Son of God," and supported in all their troubles and sufferings by the holy peace and consolation, of a free justification through his vicarious and all-sufficient sacrifice.

Then they were men of extraordinary natural and acquired endowments—with powers of mind, diligence, faculties for defending and communicating truth, energy of character, fortitude, patience, humility and perseverence, magnanimity, all sustained by sound learning, and commanding powers of persuasion, which have been rarely combined.

Their variety of talents, also greatly increased the general efficacy of their labors. The mildness, and learning and love of peace, in Melancthon, were finely contrasted with the greatness of mind and lion-like courage of Luther. Each increased the excellences, while he moderated the failings of the other. In like manner, Buyenhagius, Pontamus, Bucer, Zuinglius, Œcolampadius, endowed with varying gifts, but animated with the same spirit, contributed far more to the correction of mutual defects and the energetic result of their common labors, than if they had been all of the same cast of character.

But it is the wonderful combination of virtues and graces in the great leader himself, on which our attention is most irresistibly fixed. The gigantic powers of Luther, his magnanimity in seasons of dangers, his disinterestedness, his almost intuitive discernment in difficult circumstances, his decision, and promptness in the execution of his designs, his undaunted boldness, both in speaking and writing, his consummate prudence in the conduct of practical concerns, all place him in the

highest order of uninspired teachers: And when we consider that these various endowments were united in him with extreme tenderness of conscience, trembling humility before God, profound submission to the authority of scripture, a clear perception and avowal of all the great doctrines of the gospel, and a most judicious abstinence, speaking generally, from subordinate and less vital controversies, we cannot cease from admiring the grace of God apparent in him.—*Ch. Observer.*

Lutheran Writers in America.

The number of Lutheran authors in America has been, as yet, comparatively small, and some of the works, even of those, are now difficult to be found. We have looked in vain for several which some years ago were extensively perused, and highly appreciated; but as the language in which they were written is rapidly becoming less prevalent, they consequently share the same fate, and now lie covered with the dust of oblivion. This is particularly true of those works of a controversial character, which the circumstances of the times elicited, when our fathers were called to buckle on their theological armour, and fight valiantly for the truth. It was then, that an uncharitable spirit of Sectarianism diffused itself through the land, and the defenders of the unadulterated gospel were forced to engage in fierce but honorable contest.—The writings arising out of these discussions are now seldom to be met with; the edition small at first, was soon exhausted. We have here attempted to make out a list of the principal works, which, it is hoped, will prove interesting to the readers of the Intelligencer. We should be glad to see some of our older brethren engaged in giving us a more extensive account of them. We said that the *principal* writings only are mentioned here; we shall, perhaps, hereafter notice a variety of smaller publications, such as sermons, pastoral addresses, &c., which have issued from the Lutheran press.

Dr. Kunze, formerly Senior of the Lutheran clergy in New York, and Professor of Oriental languages in Columbia College, wrote a work in German, entitled, "Something for the heart and understanding." This was one of the first productions in this country. It excited an uncommon interest among the German population, and was extensively read. It was alike creditable to the "heart and understanding" of the author. We believe that he also wrote a history of the church, which, we think, we have seen quoted; but it has never fallen into our hands. Dr. Miller in his "Retrospect of the 18th century," after acknowledging his obligations to him for much valuable information contained in that interest-

ing work, speaks of him thus: "The various acquirements of this gentleman, and particularly his oriental learning, have long rendered him an ornament of the American Republic of letters. He has probably done more than any individual now living to promote a taste for Hebrew literature among those intended for the clerical profession in the United States. And though his exertions have not been attended with all the success that could have been wished, owing to the want of that countenance from the public and from individuals which is necessary, yet he is doubtless entitled to the character of a benefactor of the American churches." Retrospect vol. 2. p. 56.

Dr. Helmuth wrote a work in German, entitled "Considerations on the doctrine of Baptism and on the present times," 1793. The author of this work is well known in the American churches. It was occasioned by an attack of the Quakers against Baptism. It silenced them, and confirmed many wavering souls in a conviction of the truth.

He also published a collection of hymns, which he dedicated to his congregation, and were well received.

We think we have somewhere seen a work of his, intended particularly for youth, and from the slight examination we then gave it, we concluded that it was excellently adapted for the purpose.

The Rev. Jacob Goering, of York, Pa., wrote a work in German, entitled "The vanquished Baptist." This created a great sensation among the people, and was vigorously, but unsuccessfully attacked by Peter Miller, the apostle of the Baptists in that county.

The Rev. Mr. Melsheimer, Sen'r, of Hanover, wrote a book in answer to a letter from a Roman Priest, in which the errors of Popery were exposed in a masterly manner, and the doctrines of Protestantism ably defended. He also wrote a highly celebrated work on the evidences of Christianity, which was published Anno Domini 1811. Some time previously, he favoured the public with a "Catalogue of the Insects of Pennsylvania." Melsheimer has been called the Father of Eutomology, but another Lutheran clergyman now living, who was Melsheimer's instructor in that branch of science, is better entitled to that honourable distinction.

Dr. Muhlenberg wrote a book on the Grasses of Pennsylvania, and another which he called *Species Plantarum.* We believe both were in Latin. They were highly valued by botanists in Europe and America.

Dr. Lochman, wrote a small volume on the Doctrines of our church, which is a valuable epitome of the Lutheran tenets; and we regret that we do not oftener find it on the shelves of our lay brethren.

The Rev. Schober of N. Carolina, wrote a work of similar import

with the above, in which is contained much valuable and interesting information respecting the history of our church.

Dr. Schmucker's Exposition of the Revelation, is familiar to us all. It was very favorably received by the learned. It has been called "an ingenious, pious and novel production." "A more sensible and ingenious illustration of the three first chapters of Revelation, considered as prophetical, cannot be found in the English language."—"Dr. McLeod of New York, and Mr Schmucker, are the most respectable American writers on the prophecies." For an able and interesting review of this work, see Ely's Theol. Review, vol. I. p. 541.

"Elements of Biblical Theology," translated by Professor Schmucker. This work is deservedly very popular. We shall say more of it hereafter. We are conscious of not having done ample justice to some of the works mentioned above, and perhaps have not mentioned others which ought to be noticed; but our means of information on the subject are limited, and we hope that some abler hand will bring them to light.

CLERICUS.

Another Token for Good in Ireland.

Not long since, 490 Roman Catholic teachers and scholars connected with the Irish [School] Society of Dublin, convened, and published resolutions asserting the right and benefit of searching the Scriptures. On the 5th of September last, a similar meeting was held at Kingscourt, at which 125 Masters were present. They express a very high regard for the Irish Society, which has planted schools in the most destitute parts of Ireland, and taught the young, the middle aged and the old, to read in their own language of the wonderful works of God.—They assert that the Society is not Protestant, nor of a proselyting character. They publicly proclaim, that some of their number are capable of examining; and have found that the reading of the Scriptures, instead of being forbidden is most strenuously enjoined by ancient Fathers, Popes and Cardinals of the Roman Catholic church, and furnish extracts in proof of the fact. They descant on the right of conscience, and conclude thus; "resolved that our right, even as *Roman Catholics*, to read the Scriptures, is incontrovertibly established; that when the Scriptures are in Greek, Latin, Italian, French, &c. there is no just cause why they should not also be in Irish; and that since the Lord Jesus Christ has said, "*Search the Scriptures*," no creature or assemblage of creatures has a right to say, "*Search them not.*"—*Rec. & Tel.*

View of the Political State of Europe.

From a review of some of the principal events in the political history of the last year.

SPAIN.

Ill-fated Spain, which Columbus said "would perhaps suffer, one day, for the crimes that its malignity, its ingratitude, and its envy, were then committing," after being stripped of all its Continental possessions in America, is again rent with internal commotions. At the date of the last accounts, the cause of the insurgents was represented as declining, and hope was entertained that order would soon be restored. But what can a nation do, when the morals of its people are ruined?—when religion is made a cover for crime, and the name of Jesus is invoked as the signal of some dark and malignant design? Various posts in this unhappy country are still garrisoned by the troops of France; a measure which is deservedly unpopular, and will doubtless be abandoned as soon as it can be done with a plausible pretext.

FRANCE.

France is a strange picture of gilded misery—of intelligence confounded with ignorance, and light with darkness. It seems to be the policy of the government to suppress inquiry, and promote superstition; that by these means the reign of despotism may be established on a firm foundation. Accordingly, the liberty of the press has been invaded by a rigid censorship, which, though temporarily suspended, it is understood, soon will be renewed. In the opinion of some, there is a spirit in France which will not always brook these restraints, but will at length burst forth and spurn control.

ENGLAND.

How different is the policy of England! How different its effects! We there behold the human mind walking forth in the greatness of its strength, unshackled and free. In most respects the past year has been to that people a year of prosperity, restoring manufactures and commerce to their wonted channels, and bringing in a rich supply of the fruits of the earth. But there is one event, which neither England nor history will soon forget—the death of the Rt. Hon. *George Canning*. At the head of the most powerful nation in the world, he was its brightest ornament. The policy which he marked out for its government, was enlightened and liberal. It was through his influence that a provision was introduced into the Treaty with Portugal, not to say also Brazil, for the abolition of the Slave Trade in that country. It was the same influence, probably, which led to the union of England, France and Rus-

gia, for the deliverance of Greece. His successor, Lord Goderich, tho' a man of less talents, has shown himself to possess the same enlightened views of government. What the former designed, the latter has fulfilled and is fulfilling.—[*N. Y. Observer.*

From the Rev. S. W. Sibthorp and Dr. Pinkerton.

"BERLIN, August 28, 1827.

We left Frankfort for this city on Tuesday the 21st instant. Eisenach was the first place on our road where we had an opportunity of prosecuting the object of our journey We called there on Pastor Kuhn, a member of the Consistory, who accompanied us to Mr. Schnausse, the Secretary of the Eisenach Bible Society. They presented us with copies of their last printed Report; from which it appears, that they had circulated during the year 455 Bibles and 113 New Testaments. Their income was 354 dollars; and their expenditure had been 350; so that they had been diligent, according to their means, in occupying their field of labour.

Sunday, the 26th, we passed at Wittenberg, a place which must be deeply interesting to every Protestant. We called on Dr Heubner, one of the Pastors of the town, and a truly pious man. He occupies a very important situation, as Director of a Seminary for young men about to enter into Holy Orders in the Lutheran Church. Of these he has from 25 to 30 under his care, whom he instructs in the various duties of the pastoral office; and thus may Wittenberg again become the cradle of genuine piety in the north of Germany.

"*I am a Christian and cannot do it.*"—In the times of heathen persecution, a child who had made a profession of faith in Christ, was threatened with death unless it renounced the Saviour. "I am a Christian and cannot do it," was the truly noble answer. If then you are a Christian however young,—if you believe in Christ, and love him above all,—you will hate all sin, you will love and follow holiness, both of heart and life. When tempted to sin, under whatever form or pretence, you will be ready to say, "I am a Christian and cannot do it." Having the faith, the word and the Spirit of Christ in your heart, it will be your care not to offend him, but "run" with delight "in the way of his commandments."—*Zion's Herald.*

Keep thyself at a distance from those who are incorrigible in bad habits, and hold no intercourse with that man who is insensible to kindness.

Awful Ignorance.

A poor man, who has been a good deal respected for the regularity of his habits, and the faithful manner in which he has discharged the duties of his station as a servant, has recently been laid aside by an affliction which will most probably terminate his life. On being asked concerning the state of his soul, to my utter astonishment, his replies evinced an ignorance which may be equalled, but certainly never was exceeded by any thing which our missionaries in heathen countries ever met with. "Do you know that you are a sinner," it was inquired. "I don't know what you mean," he replied. "Do you know who Jesus Christ is?" "No!" "Have you never heard of him?" "Why, I recollect my grandmother talking about him a great many years ago, but I don't know any thing about him!" These were the actual replies of this old man, who is a grandfather himself, who always considered himself a good Christian, and was so considered by others; and who, notwithstanding, was about to leave the world as ignorant of the first principles of the doctrines of Christ as any of the human race.

Home Missionary Magazine.

An Antidote to Dull Preaching.

But first, O complainer of tedious sermons, let me put to you these queries: and these may suggest the remedy.

Whether you do not rise later, instead of earlier, on Sabbath morning than on any other in the week?

Whether you do not eat more, instead of less, at least in proportion to the exercise you take on that day; and consequently,

Whether you do not bring with you more drowsiness to divine worship than to your weekly business?

I never see a congregation here and there falling asleep and dozing under the pulpit, and then waking up at the close to complain of the dullness of the preacher, but I think of the physician's advice to the luxurious courtier; "You must eat less, or exercise more, or take physic, or be sick." Physic and exercise are not remedies for the Sabbath; but you must *rise earlier* and *eat less*, or you will *nod to dull preaching*.—"Sloth casteth into a deep sleep," and "the full soul loatheth an honey comb."

The preacher has enough to contend with in the natural stupidity of the heart; it were hard to reqiure him to overcome not only your spiritual

sloth, but your physical lethargy added to it,—to expect of him to preach with liveliness and interest when you have slept away the interest of his discourse on your couch, and fed yourself with dullness at your table.

Exercise therefore, the self-denial which the day requires of you, and not only shall you bring to the house of worship an approving conscience and a cheerful mind, but you shall make the preacher seem to be more interesting than he was wont to be; he shall never be so dull but your wakeful mind shall find something in his sermon, or, at least, in the hymns and Scriptures which he reads, and in the sacred associations of the place, upon which you may meditate with profit, and say it is good for you to be there.—*Chr. Spectator.*

Martin Luther in his Closet.

I cannot (says Vitus Theodorus, one of the German Reformers) enough admire the cheerfulness, constancy, faith and hope of Luther, even in these trying times. He constantly feeds these good affections by a very diligent study of the Word of God. Then, not a day passes in which he does not employ in prayer at least three of his best hours. Once I happened to hear him at prayer. O, what spirit, what faith was there in his expressions! He petitions God with as much reverence as if he were actually in the divine presence; and yet with as firm a hope and confidence as he would address a friend. "I know," said he, "thou art our Father and our God; therefore I am sure will bring to naught the persecutors of thy children. For shouldest thou fail to do this, thine own cause, being connected with ours, would be endangered. It is entirely thine own concern: we, by thy providence, have been compelled to take a part. Thou, therefore, wilt be our defence!" While I was listening to Luther praying in this manner, at a distance, my soul seemed to be on fire within me, to hear the man address God so like a friend, and yet with so much gravity and reverence; and also to hear him, in the course of his prayer, insisting upon the promises contained in the Psalms, as if he was sure his petitions would be granted.

Source of Pauperism.—The town of Exeter, Massachusetts, has for many years been subjected to a heavy poor tax, which has led them into an examination of the causes that have tended to render such a burden necessary. The result of their investigation has produced the conviction that three-fourths of all the paupers, and of all the criminals, in our country, have become so, directly or indirectly, from the use of spirituous liquors.—*Rec. & Tel.*

New Periodical.—We received the first number of the *German Reformed Magazine*, and trust that it will meet with a sufficient support, among the members of that community for whose special benefit, it has been ushered into existence. It is to be edited by the Rev. L. Mayer, Professor of the German Reformed Theological Seminary, at Carlise, Pa. Hitherto the German Church had no channels through which it could operate and communicate to its members the affairs of the Church at large, save such as were brought into existence by the English, and their descendants. Nothing more is now wanting, than to strengthen the hands of those, who are devoted to the principles inculcated by the German Church, and our countrymen who are descended from the English, will become acquainted with the true German character, and appreciate it in the highest degree, whether religion or politics be considered as influenced and directed by the German. The Lutheran church in the United States, has now two periodical works, and the Reformed, one, which we have just noticed.

The Theatre.—The papers tell us, that three dancers are to receive $2000 for six nights performance; more than $110 an evening for each individual. Surely sinful indulgence is expensive. What would be said, if $110 an evening were to be paid to a minister of the gospel, for endeavouring to persuade people to become virtuous?—*Rec. & Tel.*

Thirteen men, (says the N. Y. Gazette,) in a state of beastly intoxication, were counted on the night of the 3d inst. in the course of a walk between 10 and 11 o'clock, from Pump-street, near the Bowery, to Hudson, near Anthony-street.

Continual prosperity hardens the heart, as continual sunshine does the earth; but when the one is softened by the tears of sorrow, and the other by genial showers, they yield those fruits which the necessities of man require. Goodness is twice blessed in what it gives and what it receives. The peace and comfort we impart to others is restored to our own bosom, by the satisfaction of an approving conscience, as the vapours which ascend through the day, fall back at night in refreshing dews upon the earth.

Every man has in his own life follies enough, in his own mind troubles enough, in the performance of his duty deficiencies enough, in his own fortunes evil enough, without being curious after the affairs of others.

Three Wisemen.—"There are three wise men; he who leaves the world before it leaves him; he who builds his sepulchres before his death; and he who pleases his Creator before entering his presence."